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ments, from other points of view are of course possible. The difficulties of such a type-theory as that set forth by Professor Finck are apparent from consideration of the languages of the Old World, but they multiply and intensify themselves when the linguistic stocks of the New World are carefully examined. The "Handbook of American Indian Languages North of Mexico," soon to be published by the Bureau of American Ethnology, under the competent editorship of Dr. Franz Boas, will, for the first time, present accurate and convincing evidence upon many points connected with the speech-types of the aborigines of the United States and Canada. Suffice it to say, for the present, that the Eskimo of Greenland can hardly serve as representative for all the Indian tongues of that region, much less for all those others of Mexico, Central and South America as well. Under any system of type-listing there must be many more than one type among the many scores of linguistic stocks living and dead in primitive America. A valuable part of this volume, and one especially interesting to psychologists, will be found in the analyses of texts accompanying the discussion of each linguistic type. The first volume has an exhaustive index, and the presence of one of some sort would not have injured the second.

ALEXANDER F. CHAMBERLAIN.

Studies in Spiritism, by AMY E. TANNER, Ph. D., with an introduction by G. Stanley Hall, Ph. D., LL. D. New York, Appleton, 1910. 408 pp.

This volume records the findings and verdict of a patient investigation sustained by a scientific conscience and enthusiasm. It represents constructively a logical interpretation of a group of phenomena whose psychological importance, though distinctive, seems modest when compared with the far-reaching conclusions attached to them by the popular verdict in favor of the supernatural. The convincing emphasis of the book is its indication that the "psychic research" platform is not only logically inadequate but psychologically perverse.

While the psychology of Paladino has been relegated to the limbo of fraud and credulity, the psychology of Mrs. Piper remains; for there seems no doubt that her sittings, whatever their more subtle or questionable implications, represent distinct if evasive phases of a secondary personality. Therein lies their interest, and not in their supposed evidential revelations. For exhibiting clearly and with illustrative detail the evidence that mediumistic trance is psychologically a form of lightly or deeply held secondary personality, Dr. Hall and Miss Tanner deserve credit and gratitude. Though the position,—and it would be surprising to find it otherwise,—has been favored and presented by other psychologists, it has not as yet received so clear a statement, so full a demonstration, nor indeed so original an exposition.

It is difficult soberly to take space to recount the endless records by which the advocates of Mrs. Piper's supernormal powers support their claim. In the "test" messages some objective control is exercised; and complex coincidences,—difficult, if not impossible to appraise,—enter to make or mar the case. Miss Tanner pursues the only way open to the dauntless critic: she analyzes the incidents, lays bare the constant sources of error, the looseness of interpretation, the ready play of chance, and with the structure thus stripped of prejudicial veneer she displays its card-board architecture. For the apologetics that have been used to make coincidence startling, and to read mysteries into commonplace trifles are no less amazing when one considers the intellectual standing of the protagonists. The psychological transgression is no less astounding; the credence given to long-range memories, the scant appreciation of the efficiency of suggestion, the neglect of control experiments, as well as the amateurish attitude towards such every-day foibles as "fishing," fooling, and lying, arouse pity or irritation, according to temperament.

Yet the great bulk of the "evidence" is of yet looser construction, and depends upon the presumption that Mrs. Piper's inspired hand can write messages revealing details that the terrestrial Mrs. Piper could not normally have acquired. Once more the truth is simple. It is abundantly clear that Mrs. Piper's auditory centres are keenly alert when her eyes are closed in trance; her surviving consciousness listens acutely, "fishes" adroitly, and her reeling in to suit the sporting impulses of the victim is nothing less than professional. As in dreams, the subject unwittingly contributes the data for the solution, and then marvels at the revelation when it appears. As for the spiritual hypothesis, why not be frank and say with Dr. Hall: "It is an utter psychological impossibility to treat this subject seriously."

Mrs. Piper pretends to be controlled by the actual disembodied Richard Hodgson. Not only, however, does the latter fail to prove his identity, but he is suggestible, ignorant, inconsequential and Piperian. With alacrity he summoned from the spirit-world wholly fictitious personages, as well as the shades of the known departed; he fell into the most simple logical traps, and through Mrs. Piper's organism exhibited pique and ill-temper at being exposed,—quite out of the rôle of the shrewd exposé of mystery that Hodgson was. A few whiffs of this atmosphere sends one back gasping to the fresh air. "Spiritism is the ruck and muck of modern culture, the common enemy of true science and of true religion; and to drain its dismal and miasmatic marshes is the great work of modern culture."

We have largely evicted superstition from the physical universe, which used to be the dumping-ground of the miraculous. Superstition to-day has its strongest hold in the dark *terrae incognitae* of the unconscious soul of man towards which researchers to-day are just as superstitious as savages are towards lightning, eclipses, comets and earthquakes."

Taking seriously the proposition that telepathy is supported by premonitions and experiments, that trance messages really foretell the future and reveal the past, that the controls of mediums bring back credentials which are adequate for the identification of the recently departed, psychology accepts the challenge and undertakes to show that a pervasive bias and a defective insight have shaped the data to distorted or imaginary significance. The evidence for this position cannot be summarized. Those who are interested in acquiring a hold upon it have now available Miss Tanner's presentation. On the other hand, recognizing that subconscious abnormalities arise spontaneously, and grow by what they feed upon, psychology finds in the encouragement given to the medium's sittings, in the serious systematic acceptance of the spiritistic hypothesis, and in the devout personal reactions of sitters, the hot-house atmosphere and the coddling ministration that such parasitic growths absorb. The conspicuous suggestibility of such temperaments makes them assume the forms that excite interest and claim attention. They are allied to a recognized group of hysterical manifestations in the nearly normal, which in turn grow to troublesome intrusion or withdraw to manageable control according to the wisdom and insight with which they are met. The modern attitude towards such phenomena is a therapeutic one. The mediumistic or secondary personality is to be appeased, persuaded, suppressed, and the patient's resources united and made to see and to live life steadily and whole. Such a consummation can never be, if the abnormality is displayed, cherished, and embraced as a means of livelihood.

Dr. Hall is confident that "the mysteries of our psychic being are bound ere long to be cleared up. Every one of these ghostly phenomena will be brought under the domain of law. The present recrudescence here of ancient faiths in the supernatural is very interesting as a psychic atavism, as the last flashing up of a group of old psychoses soon to become extinct.

When genetic psychology has done its work, all these psychic researches will take their places among the solemn absurdities in the history of thought; and the instincts which prompted them will be recognized as only psychic rudimentary organs that ought to be and will be left to atrophy."

University of Wisconsin.

JOSEPH JASTROW.

The Metaphysics of a Naturalist; Philosophical and Psychological Fragments.

By the late C. L. HERRICK. Bulletin of the Scientific Laboratories of Denison University, Vol. XV. Granville, Ohio, 1910. 99 pp.

This book aims to supplement and, to some extent, to unify such of the distinctive philosophical teachings of Professor Herrick as have already been published, by adding to them and correlating with them material brought together from papers and manuscripts hitherto unpublished. The first chapter is entitled "The Summation-Irradiation Theory of Pleasure-Pain." It gives an analysis of feeling and of emotion, and explains them in terms of physiological tensions and adjustments, basing the arguments on bodily structure and function and upon introspection. There is also included a table of the other classes of mental processes, with their physiological parallels. At the end of the book are four short, less technical and less distinctive, chapters on the freedom of the will, the problem of evil, immortality, and ethical conclusions. The book is chiefly concerned to present the metaphysical theory of dynamic monism, and to explain, in terms of this theory, the concept of consciousness, the relation of mind and body, individuality, matter, life, etc. Some of the fundamental conclusions are: Existence (being) and energy are identical; Energy is pure spontaneity; Unimpeded infinite energy would seem to us indistinguishable from non-existence; Force arises from the interference of energy, and implies resistance; The complexity of resistance measures the quality of the force, the degree of resistance measures the quantity of the force; Matter is a subjective interpretation of forces in a state of relative equilibrium; Consciousness is the focussing of diverse forces upon the complicated neural equilibrium; Conscious states are epiphenomena, due to the constant becoming between energy and force. The writer makes frequent reference to the theories and results of the natural sciences, especially those of physics, physiology, and mathematics, and he takes over into his metaphysics, almost directly, such scientific concepts as inertia, resistance, motion, energy, vortices, vectors, etc. According to the editors, the book is intended as a contribution to work on the methodology of the sciences, of the sort done by Tyndall, Huxley, Kelvin, Helmholtz, Mach and Ostwald.

W. S. FOSTER.

Les rêves et leur interprétation. Par PAUL MEUNIER et RENÉ MASSELOU.

(Collection Psychologie Expérimentale et de Métapsychie). Bloud et Cie, Paris, 1910. 211 p.

This is an essay in morbid psychology, both of the authors being psychiatrists. The first chapter, entitled the psychological mechanism of dreams, gives a partial résumé of the scientific literature of dreams, chiefly of French work, supplemented by contributions from the authors' own observations. The second chapter discusses the diagnostic value of dreams. While there is much difficulty in distinguishing the truly prodromic or symptomatic dream from accidental dreams without pathological significance, the authors, nevertheless, conclude that dreams are in some cases of considerable value in diagnosis and the following chapters are devoted to a discussion of the distinguishing characteristics of dreams in infections and intoxications, neuroses and insanities, which have diagnostic significance, *e. g.*, the color, red, persistently appearing in dreams is a frequent phenomenon in premenstrual periods, cardiac affections, premeningeal attacks, inflammatory infections of the eye and the aura of epileptic attacks. Terrifying hallucinations and zoöscopy are characteristic not only of